phenomena which we are enabled to explain and these among the most curious in the human mind.

First, we see how, on such a hypothesis, there is room for the exercise of all the faculties of man's nature, and also for an exhibition of the individual character of individual men, and for a variety of character on the part of mankind generally. In the fall of man, much the same effects have followed as we read of being produced by earthquakes, which have turned rectilineal alleys into crooked ones, changed the courses of rivers, and thrown one man's property upon another; or as have been produced in those metamorphic geological rocks which have changed their structure without changing their elements. There has been a similar twisting of the human character in the fall, without, however, the constitution of man's nature being annihilated. Its faculties do not work as before; but still they work, though in a new way, as we see all the vital functions of those who have been deformed from the womb playing in them as in persons of full form and stature. The man of high ability will be a man of high ability still; the man of deep sensibility will still have a fountain of emotion ready to flow out. There may still be shrewd observation, lofty speculation, consecutive argument, fine fancy, bold imagination, tender sensibility, and elevated sentiment. Without any godliness, and with a mind utterly perverted, there may be ingenuity, like that of Hume—acuteness, like that of Voltaire—a noble independence of sentiment, like that of Burns—a sensibility as tender as that of Eousseau—a reach of fancy like that of Shelley—or a power of anatomizing the human heart, as profound as that of Byron.

Secondly, we see how there may be many amiable and even noble and generous qualities in man's fallen nature. Just as the disordered machine may perform many graceful evolutions, shewing what it could do if properly regulated; just as the

maniac may sometimes reason correctly, or even exhibit brilliant intellectual feats: so a disordered moral nature is not incom-

explication (analytic not synthetic) of Scripture language. Of this we are certain, that the New Light school have not, by all their theories, let in a single ray of light on the darkness. But we must not allow ourselves to enter too far into a topic which cannot be treated fully without entering upon Biblical Theology.

We have gone so far in order to shew, that in Ethics, as in a thousand questions in Physics, we oust often, vest satisfied with knowing the fact, without knowing its origin, ground, or explanation.